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Book Reviews.

The Roots of Christian Teaching as Found in the Old Testament.

By GEORGE AARON BARTON, A.M., PH.D. Philadelphia :
John C. Winsted Co., 1902. Pp. xii+271. \$1.

That portion of the Christian church, and even of the Christian ministry, which has received with more or less cordial welcome the results of the last century of critical biblical scholarship is even yet a little like the unexpected heir of an estate. It stands somewhat puzzled, not wholly clear how to invest its new wealth to the best advantage, not quite sure what obligations go with the riches which have been thrust upon it. We have had a few books from master-hands aiming to show how modern scholarship may be used for Christian purposes : notably George Adam Smith's *Modern Criticism and the Preaching of the Old Testament* and Canon Driver's *Sermons on Subjects Connected with the Old Testament*. Professor Barton's book falls into the same class with these books for purpose, though radically different from either in method. Its design is to assist "those who would study the Old Testament devotionally" by showing how "many narratives of the Old Testament are powerful parables of Christian truth." It consists of fifty-eight chapters, often not more than four or five pages long, stating briefly some Old Testament situation, character, or idea, and showing what Christian truth it illustrates. The book begins with a few chapters on God, his unity and nature ; a few more about Christ, the Holy Spirit, man, sin and redemption ; then follows the body of the book, gathered about the great characters of the Old Testament ; and it ends with a few chapters whose thought of the kingdom of peace forms an appropriate close. So concisely and clearly is the book written that it contains much more than would seem to be possible in its number of pages. It contains the germs of many meditations, or, for the minister, many sermons. Many roads are opened which the reader will wish to follow into fields only suggested by the writer. Aside from conciseness and clearness, the two most conspicuous merits of the book are its recognition of historical results and the fact that its lessons are not forced, but stand, as its title suggests, rooted in the text. So short are the chapters that there is little space for critical information, but we have admirable compact state-

ments of the early idea of God (pp. 6 f.), sacred places (pp. 71 f.), the sons of God (pp. 93 f.), priesthood (pp. 78 f.), the origin of civilization in the "bad" race (pp. 83 f.), the real significance of ritual (pp. 228 f.), and other elements. Jonah is made an allegory of Israel, and Ezra is omitted. The theories of early Semitic religion elaborated in the author's *Semitic Origins* are naturally used here, though not so prominently that the book would lose in value to one who did not accept them. Frequent footnotes refer to critical and historical discussions in the recognized authorities; though sometimes, as on p. 216, the superior figures referring to the footnotes are missing from the text. Occasional references to the history and theology of the Friends are welcome reminders of a force in English religion which is by most of us too little regarded. The book is one of illustrations rather than of principles; but, on the whole, there is no other book yet published which contains so many suggestions toward the new homiletics which must inevitably follow the new biblical scholarship. It is worthy of a hearty welcome.

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Der Knecht Jahves des Deuterojesaia. By DR. FRIEDRICH GIESEBRECHT. Königsberg: Thomas & Oppermann, 1902. Pp. 208. M. 5.60.

This is an important addition to the already extensive literature concerning the "Servant of Jehovah." Two general questions are here discussed: (1) Is the Servant to be regarded as an individual or as the nation personified? (2) Do the "Servant of Jehovah" passages come from the author of Isa., chaps. 40-55, or are they an independent element incorporated either by Deutero-Isaiah himself or by a later editor? In a careful exegetical study of the passages in question the position is taken that this material is to be treated as the work of Deutero-Isaiah, and that the Servant represents Israel as a whole rather than any portion of it or any individual member of it. In support of the identification of the Servant with Israel it is urged (1) that the two are clearly identified in 41:8-20; 44:1-8, 23-26; 45:4; 48:20; and 49:3; (2) that in all the Servant passages the Servant is placed in direct contrast with the heathen and never with Israel itself, except in some glosses in 49:5, 6 and 53:8; (3) that the suffering and conflict of the Servant are always represented as past or present (correspond-